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THE CHRISTIAN UNIT.

[From the Berean.]

CHRIST disclosed, in his last prayer with his disciples, the inner mystery of his scheme for making known to men his divine character and mission, and for conquering the world. It appears from the language of that prayer, that his ultimate reliance was not on the excellence of his doctrines, nor on his physical miracles, nor on the preaching and writing of his followers. His anxiety was not that they who believed on him should become zealous and importunate in direct assaults on the kingdom of darkness. He evidently did not expect to establish his character in the world by words and works of propagation, after the manner of those who give more of their strength to proselyting labors than to internal culture. His last and most earnest petition for his followers was—"That they all may be *ONE*; as thou, Father, art in me, and I in thee, that they also may be one in us; *that the world may know that thou hast sent me*;" and he adds—"The glory which thou gavest me, I have given them, *that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*"—John 17: 21—23.

The idea of Christ manifestly was, that the spiritual unity of believers with himself and his Father, and with each other, and the perfection which would thence result, would make that effectual impression on the world, which was the object of his mission, and which no preaching or miracles or outgoing works could secure. This idea deserves much consideration. Let us endeavor to understand the philosophy of this unity, and the nature of its operation on believers, and on the world.

In spite of the logic of the anti-materialists, who would reduce spirits to nonentities, the Bible compels us to think and speak of

life as an actual substance. We take the liberty to affirm, (appealing to the whole tenor of the New Testament and to every believer's consciousness for evidence), that personal spirits are real things, having interiors and exteriors, attractions, and receptivities, and capacities for combination. When it is said that "the Father and the Son are one," we understand this in no figurative, mystical, or unreal sense, but in a sense as substantial and as clear as that in which we understand that the Siamese twins are one. The Father and the Son, though they are spirits, are two substances, joined, intermixed, combined, as really as light and heat are combined in a sunbeam. Their union does not destroy their distinct personality; for it will be observed that in the passage we have quoted from Christ's prayer, it is assumed that the union of believers with God and with each other is to be precisely the same as the union of the Father and the Son—a decisive testimony that the Father and the Son, though one, are distinct persons—unless indeed we go so far as to deny that believers will retain their distinctness of persons in their final unity. Our idea is, that the Father and the Son, though distinct persons, are present not only *to* each other, but *within* each other—that their lives are not like solids, capable only of lateral contact, but like fluids, or like the imponderable elements, pervading each other in the most intimate combination possible.

We have said that spirits have interiors and exteriors. From this it results that individual spirits are capable of two distinct forms of compaction. They may be *filled*, and they may be *enveloped*. As the two great wants of the body are food and clothing, or nourishment of the life and good surroundings, so the two great wants of spirits are, to be filled, and to be enveloped, with congenial life. These two wants are the ground of all specific desires and passions. Every susceptibility and every form of enjoyment, may be referred either to the interior or to the exterior want of life. The interior want, or the desire to be filled with life, is necessarily also a desire to envelop life; and on the other hand, the exterior want, or the desire to be enveloped with life, is also necessarily a desire to fill life.—These two generic forms of desire are symbolized in the organizations of the sexes. The desire to be filled and to envelop, is female. The desire to be enveloped and to fill, is male. Love, in its highest form, is the reciprocal and satisfied attraction of these two forms of desire.

The fact that life has interiors and exteriors,

and corresponding attractions, is that which makes it possible that one life should dwell in another. If spirits had but one surface, and were either all male or all female in their capacities and attractions, external juxtaposition only would be possible. But the universe of life, as it is, male and female, is capable of concentric infoldings and perfect unity. To begin with the highest forms of life, the Father and the Son are concentric spiritual spheres. Their relations to each other are those of male and female. The Father fills the Son and is enveloped by him. The Son envelops the Father and is filled by him. Though in a subordinate sense it is true that each fills and each envelops the other—that the Son dwells in the Father as well as the Father in the Son, (for to a certain extent in all combinations of spirits there is an interchange of relations and functions), yet in a general sense it is evident from scripture that the Father is the interior life and the Son the exterior. Thus in the prayer of Christ the order of indwelling is indicated in these words: "That they may be one as we are one; *I in them, and thou in me.*" The Father is the indwelling life of the Son, as the Son is the indwelling life of believers. That the relation of the Father to the Son is that of interior to exterior, or male to female, appears also from these words of Paul—"The head of every man is Christ, and the head of the woman is the man, and *the head of Christ is God.*" 1 Cor. 11: 13. It is obvious that in all combinations, the interior life must be more compact and therefore stronger than the exterior. The female capacity is in its very nature negative. Weakness makes room for strength. Deficiency embraces fullness. Hence the Father takes precedence of the Son. "My Father," says Christ, "is greater than I."

The end for which Christ prayed, was, that the unity which thus exists at the center of all life, might be extended to the spirits of all who should believe on him. He came into the world that he might begin this work of concentration, by introducing himself into the interiors of men. To the Father he is the exterior or female life, but to man he is the interior or male life. The life of the Father is the only spiritual *plenum*; i. e., he only is filled with his own life. In him alone, the interior want is supplied from his own resources. The Son is filled with the fullness of the Father interiorly, and he seeks in man exterior envelopment. And so in the whole succession of infoldings from the Father outward, each spirit or sphere of spirits is filled by a more

central life, and enveloped by a more external life; i. e., each life is female to the life in advance of it toward the center, and male to the life behind it toward the circumference.

REFLECTIONS.

TO hold one's mind in a quiet, waiting attitude for the reception of truth, or any idea that may be given as food for the soul during the day, is an attainment to be highly prized. While thus waiting a morning or two since, this phrase came to me, "One party." At first it seemed so obscure and meaningless, that I tried to dismiss it from my thoughts; but it would not be dismissed. I then thought, there may be nutriment in the idea. The first thing concerning it was, that there is but one party in God's family; so, to be in fellowship with him, there must be but one party in the individual. Hitherto two parties had been tolerated in my heart, because a minority seemed to be always on hand to oppose the majority. And that minority was connected with my will and passions, which were liable to become insubordinate, under any sudden provocation. This, I saw was wrong. The peace of God, that I so much desired, could not flow tranquilly into my soul, if it had to contend with an opposing current. To suppress the offending members, would not secure the object. There would be an opposing party still. The rebels must be converted into friends of the government. But have I not tried that experiment many a time, and as often failed? True, and for the very obvious reason that the experiment was made in the strength of self-will: and will-works always prove a failure, sooner or later. With the "one party" still sounding in my ear, and feeling less and less courage to renew the conflict with my old weapons, a sense of wretchedness came over me, and then the New Covenant came to my aid. There I saw provision made for only "one party;" all would vote the same ticket, and every election would be a unanimous one. A gleam of light penetrated the darkness, and hope revived. This passage in Revelation had a new interest to me; "And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not." Two parties had existed in heaven under the Old Covenant; but when the New Covenant came in, the rebels were cast out, not allowed to remain in the Kingdom, a grumbling minority. And where is heaven? Christ has told us, "Within you." Michael and his angels fought for me then, in casting out the dragon, that old serpent called the devil, and Satan, "which deceiveth the whole world."

All Christendom admits that Jesus Christ was, and is, the incarnation of the New Covenant. It was written in his spirit, and in his blood. He was the "Michael" that conquered the devil in the passion kingdom of man. There never was but "one party" in Christ. For thirty years he carried on the war for my benefit and yours. He converted the specific passions, such as amateness, alimentiveness, acquisitiveness, &c., into true Union subjects—changing foes into friends; and those who were unconvertible, he cast out. On all points in which we are tempted, or can be, Christ has trod the thorny path before us, and conquered every enemy. Have I anything to do, then, but to enter into his victories in order to secure the vote of all my passions for God and the truth, uniting all in "one party," throughout the entire domain of my being? Nothing more, responded the spirit that had thus been speaking to my heart. To enter into Christ's victories, to become one with him, to walk in his spirit and to be grafted in him, as a living branch of the vine, is work, and no child's play. It is the work of believing—believing against unbelief, believing against sight, against appearances, and feelings, against sin, disease and death; a work so great, that none will perform it who are not sincerely in earnest to save their souls. Our heavenly Father in his goodness and mercy has given us a safe convoy and protection, while fighting this fight of faith, to enter into the victories of his Son—namely, the spirit of humil-

ity. In no other spirit is there perfect security against defeats. The humble and broken-hearted, alone attract the grace of God. In such a state, egotism is crucified. It cannot live in the atmosphere of humility. The heart will then say, "God hath wrought all our works in us," so that the flesh can have no ground for glorying. In this deep humility, we are strong in Christ, and he is strong in us in proportion to the strength and sincerity of our love for him. To live for one whom we love with all our heart, soul, mind, and strength, is living in that one. In him our life is hid, and our treasures are there also. a. c.

THE DOMINANT LANGUAGE.

v.

A PLEA FOR PHONETICS.

PHONOGRAPHERS generally testify that the practice of writing by sound cultivates the ear, so that errors in pronunciation are readily detected, which formerly passed wholly unnoticed. It has been said that Miss Kellogg, the American *prima-donna*, has been claimed for a country-woman, both by Frenchmen and Italians. A French critic thought that her accent upon the stage was better than that of the native Frenchman who sung with her. This marked success in mastering foreign tongues, and even her musical proficiency, is supposed to be largely due to the fact that her father, a practical phonetician and reporter, trained her from early childhood till her ear could detect and her vocal organs freely articulate all the sounds and combinations of sounds that language contains.

One objection raised against phonetics is, that spelling by sound would give words of different signification but the same pronunciation, a like appearance to the eye. But experiment has fully proved that as such words are generally of different parts of speech, we should experience no difficulty from this similarity of their form in print. We easily understand a speaker who uses them. It undoubtedly is a defect of our language, at least in theory, that it employs the same sound for several ideas. But this is a question of orthodoxy or lexicography: certainly it has nothing to do with orthography. Phonotypy, where it only occasionally blends different meaning words into one form because they have the same sound, really does away with many combinations that are the same to the eye but widely different in pronunciation.

After commending the conservatism that jealously defends the good and useful descended to us from our forefathers, Prof. Whitney turns and expresses his views as follows:

"Of all the forms of linguistic conservatism, or purism, orthographic purism is the lowest and the easiest; for it deals with the mere external shell or dress of language, and many a one can make stout fight in behalf of the right spelling of a word whose opinion as to its pronunciation even, and yet more its meaning and nice application, would possess no authority or value whatever: hence it is also the commonest, the least reasonable, and the most bigoted. * * *

"How much better were it to confess candidly that we cling to our modes of spelling and are determined to perpetuate them, simply because they are ours, and we are used to and love them, with all their absurdities, rather than try to make them out inherently desirable! Even if the irregularities of English orthography were of historical origin throughout—as, in fact, they are so only in part—it is not the business of writing to teach or suggest etymologies. We have already noted it as one of the distinguishing excellences of the Indo-European languages, that they are so ready to forget the derivation of a term in favor of the convenience of its practical use: he, then, is ready to abrogate a hereditary advantage of his mode of speech, who, for the sake of occasional gratification to a few curious heads, would rivet forever upon the millions of writers and readers of English, the burden of such an orthography. The real etymologist, the historic student of language, is wholly independent of any such paltry assistance, and would rejoice above meas-

ure to barter every 'historical' item in our spelling during the last three hundred years for a strict phonetic picture of the language as spoken at that distance in the past. Nor do we gain a straw's weight of advantage in the occasional distinction to the eye of words which are of different signification, though pronounced alike: our language is not so Chinese in its character as to require aid of this sort; our writing needs not to guard against ambiguities which are never felt in our spoken speech; we should no more miss the graphic distinction of *meet*, *meat* and *mete*, of *right*, *write* and *rile*, than we do now that of the two *cleaves* and *pages*, the three or four *found*s and *sounds*, or the other groups of homonyms of the same class."

The beauty, simplicity, and scientific propriety of the phonetic idea cannot be denied. The lack of a font of phonetic types prevents an illustration of the system, showing the important saving it would give of time and money by rejecting letters that are silent. True, the adoption of the Phonetic system would involve the learning an alphabet of forty characters; but we now employ over five hundred letters and combinations, to express what forty would do with infinitely greater precision. To this it has been said, that it is better to use a defective instrument with which we have made ourselves familiar—no matter by what labor or expense—than to abandon it for something that must cause at least a temporary feeling of awkwardness. Were this admitted as a cogent argument, it would exclude the possibility of all reform. The question is, Shall improvement rule in every thing else but be excluded from written language, that we may follow the "good old way" devised by our barbaric ancestry?

While conversing with a gentleman that has had experience in school-teaching, I asked his opinion respecting phonotypy. He answered that he considered it the great want of the age: his experience had convinced him that our present method of spelling creates in children more distaste for knowledge than all other causes combined. Then as our orthography is uncertain, deceptive, and treacherous, he thought such close attention, as its mastery requires of children at the most impressive age, must inevitably tend to blunt their sense of truth and consistency, and corrupt their integrity. Besides, confinement of mere infants in badly ventilated rooms, on high and ill-adapted seats, often injures their constitutions, and creates the habit of stooping the head, or round-shoulders, so painfully conspicuous in the rising generations.

It is hardly conceivable that those who have felt the mortification which errors in orthography and pronunciation occasion—as all must have done at one time or another—should not welcome a system with rapture, that brings order out of chaos. Phonotypy if allowed to fulfill its proper mission would take a burden of sorrow from the heart of the child, put money in the parent's purse, and save time for the man of business.

Utopian as a phonetic reformer has heretofore been regarded, it is my firm belief that, as a revolution is greatly needed, a way will be found at no distant period to make it a practical reality. If a convention of the leading scientific, literary, and business men of the United States and England would meet and settle upon the forms of the new letters, and the minor points of pronunciation still under debate, and pledge themselves to use and advocate the new method, I see no reason why it would not be an easy thing to free ourselves from this "heavy millstone" without serious inconvenience to any individual. The united action of a few would carry great weight, and find many imitators. It would be as easy to introduce a phonetic spelling as to adopt the metric system, or the French plan of international coinage. It may take time to effect the change, but it is not impracticable. The whole difficulty lies in the first step—of getting an enthusiasm started among literary men who will act in the matter in accordance with their best judgment, and trust the result to Providence. It is tedious to hear men who recognize an evil, still asserting that a remedy is impracticable. The attitude a true Christian should take, is, that what *ought* to be im-

proved *can* be and *will* be. This change in spelling, which affects neither the structure nor sound of the language, but only the form of words, is as nothing compared with the throes our speech passed through in its period of transformation. There is no excuse therefore for shrinking because obstacles stand in the way.

If the next works of the most popular authors were printed in the new and beautiful alphabet that their combined taste and judgment had devised, with a clear explanation and illustration at the commencement of each work, the public would taste the new dish—perhaps daintily at first, but after one trial “appetite would grow by what it fed on.” People who read the last novel by Bulwer or Dickens, the new poem by Tennyson or Longfellow, the scientific discussions of Tyndall and Agassiz, philosophical histories put forth by Draper, Helps, and Motley, would scarcely question a reform advocated by these celebrated authors. If an unobtrusive column in the leading newspapers were devoted to phonetics, and some of the best speeches of Congress and Parliament, the keenest editorials, and most agreeable news were printed in the new type, the reading world might easily master the system, and find it a pleasure to do so.

The proper initiation of this work seems naturally to belong to the literary and professional men of the world, and they are well qualified and favorably situated for performing the task. If such men as Whitney and Hadley see the truth, why may we not hope that they will yet have faith to help others to see it also? A friend assured me the other day that he thought this reform was reserved for practical Communism to work out: if so, it has a work before it that, when accomplished, will secure the lasting gratitude of the English-speaking race.

In the meantime, if we as individuals can do nothing else toward correcting this evil, we can search our own minds and hearts, and emancipate ourselves from all prejudice that early education may have produced, and be ready to welcome whatever is true and right in reference to it. S. H. R.

THE ECONOMICAL USE OF SUGAR.

Sugar is a valuable addition to most kinds of food, not only because it improves the taste, but because it is valuable as nutriment. It happens, however, that the latter feature is with most persons counterbalanced by the tendency which it has to produce acidity, and therefore it will be found best to use as little free sugar as possible. Motives of economy point in the same direction.

There are various kinds of sugar, as cane sugar, fruit sugar, starch sugar, &c. Cane sugar is obtained from other plants besides the cane—beets, for example—and it possesses the most powerful sweetening properties. It is not difficult to convert cane sugar into starch sugar, and unfortunately, the latter has a very low sweetening power. But it is very difficult to convert starch sugar into cane sugar. Now it happens that when cane sugar is heated in the presence of vegetable acids—as, for example, when we bake it in a pie with rhubarb—it becomes largely converted into starch sugar. It is therefore more economical to sweeten pies and tarts *after* they are baked than before it. The difficulty which is usually met in this case, however, is that much of the sugar so applied passes into the stomach without affecting the palate. Sugar cannot impart its taste until it has been dissolved. When we mix sugar with tea, coffee or pudding, it becomes dissolved, and we get its whole sweetening power. When we pour large quantities of sugar powder, or still worse, sugar in crystals, over pies, strawberries, &c., a large portion of it never affects the palate, but passes directly to the stomach; and whatever may be said by popular theoretical writers who prate of carbon, nitrogen, oxygen, &c., at third hand, sugar is very apt to produce derangement of the digestive organs. The proper way, therefore, is to dissolve the sugar and pour it over the articles which are to be eaten. The quantity of

sugar which boiling water will dissolve is wonderful, and warm milk or cream takes up enough for all ordinary purposes, and does not deposit it again when cold. Of course it will not do to *boil* the milk or cream, as that would injure its flavor.

Now that strawberries, cherries, currants, &c., are coming into season, these hints deserve attention. By following them closely, the prudent housewife can effect a considerable saving in her grocer's bills, and a considerable improvement in the health and comfort of her family.—*Country Gentleman*.

SMITH'S STORY.

XXIII.

I ENTERED upon my duties of farm management with a great deal of enthusiasm, and passed the summer of 1861 very pleasantly. I worked hard early and late, hiring no help except in haying, and corn-gathering; but in spite of all I could do, I failed to make both ends meet, and came out twenty-five dollars in debt, which my father kindly made up to me in cash. Fortunately for me the price of produce at the West reached its lowest point that year, so that I was obliged to sell my hogs for two cents per pound, live weight; and the corn which I did not feed out, I drew two miles, and sold for sixteen cents a bushel. At that time I thought it very unfortunate; but I now plainly see the hand of Providence in it. Had I been successful, it is very probable that I would have settled into a state of spiritual death. Among other drawbacks was that almost inevitable result of married life—a child. Although not wanted quite so soon, he received a cheerful welcome, and, like all first-borns seemed to be a wonderful child.

I spent the winter of 1861-2 in drawing wood, and attending to the farm stock. In the spring my father-in-law urged me to come East, thinking I could do better than in Iowa. But I determined to make one more trial. I made a new agreement with my father, by which I hoped to realize some profit. The spring passed away, and summer came. My crops looked well, and outward things looked prosperous. Not so with inward experience. The contentious spirit engendered in me by my new religious experience, with some impatience on the part of my father's family, produced so much spiritual discord, that I concluded, in the busiest season, to get away from such a scene, at any temporal sacrifice. Accordingly, I made arrangements with a neighbor to fulfill my contract with father, sold my household effects, and the first week in September I left Iowa City with my family for New York. The war excitement was at a great height at this time, and no one was allowed to leave the State without a permit from the proper authorities. I presented myself before the examining board, and was pronounced unfit for military duty owing to the difficulty in my knee joint, which two years previous had sent me home from the plains, and two years later, procured for me exemption papers when I was drafted in New York. I look back and see God's hand in all these little affairs, overruling evil for my good, patiently trying to get me to hear his voice and follow the leadings of His spirit. Truly goodness and mercy have followed me all the days of my life.

One prominent cause of the spiritual discord which drove me again from my father's house, was my Sabbath keeping. During the first summer of my farming operations, a man with his family moved on to a farm adjoining father's; and I soon noticed that our new neighbor worked on Sunday and rested on Saturday. He was the first Sabbatarian I had ever seen; and having never studied their mode of reasoning, I felt quite capable of demolishing any scriptural argument he might have in support of his Jewish custom. An occasion presenting, I broached the subject, when he invited me to call upon him and investigate the matter. This I soon did; and we spent several evenings in discussing the subject, which resulted in my capture. Of course I could find no proof for observing the first day of the week; and I was then unable to show that the injunction to keep the seventh

day holy had been set aside by the New Covenant. I continued a strict observance of the seventh day for several years, until I providentially saw Mr. Noyes's writings, when I was forced to the conclusion that no such burden was laid upon believers, and that if we are one with Christ all days will be holy. The Jews were not one with Christ, and needed the benevolent law requiring them to devote one-seventh of their time to serving God and cultivating their spiritual nature. But we can now, through Christ, enter into the resurrection state, where Christ and the Primitive Church are, and become so thoroughly incorporated into the body of Christ that our meat and drink will be to do his will. Thus all time will be sacred, and all work worship. Whatsoever we do will be done to the glory of God, and all days will be sabbaths. So that instead of having ceased to keep the seventh day holy, I have added the other six; and I feel in my heart that I serve God far more acceptably every day, than I ever did or could when trying to merely keep the letter of the law. Judged by Christ's interpretation of the law, if a Sabbatarian *thinks* about his work on the seventh day he breaks the law. The true Sabbath keepers are risen with Christ; and Paul says “If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?” “If ye be risen with Christ, seek those things which are above.”

In falling into this greatest of legal snares I did not directly join the sect of seventh-day Adventists. At a convention of that body, shortly after my change in days, my egotism was again swelled by an appointment as secretary of the meeting, and I flatly refused to be rebaptized, or accept of any head or organization. The same spirit of insubordination which early manifested itself in me, grew with my growth, and became a part of my religion, and would have damned me had it not been cast out. But how was this to be done? My parents could not do it. The churches could not do it; and Adventism only increased my pride. Surely nothing short of a miracle could bring down such loftiness.

During the winter of 1863-4 I learned the photographic art; and in the spring rented a car, and together with a friend commenced traveling from village to village, stopping in each so long as business was good. I did not enter into this business with the intention of devoting my whole time to it, but expected to use it as a means of carrying out my missionary ideas. It is well known that Adventists are enthusiastic propagandists; and I was no exception. But I was much cramped for means to procure a proper photographic outfit. We commenced business at P. While there I heard of an elderly gentleman living a little more than a mile from the village, who held theological views similar to mine. I heard that his neighbors considered him a queer old man, and rather stingy, although well to do. One night I paid him a visit. For some reason or other he took a great liking to me. He questioned me about my past life, my religious experience, and my plans for the future. We each had a strong proselyting spirit. I felt that I wanted to spend my time in promulgating what I thought was important truth; and he seemed anxious to get me into a position where I could. He was unfit for active service, but had money; and the result was he gave me eighty dollars to aid my enterprise; but our anticipations were never realized.

During the spring and early summer I spent all my leisure time searching for truth. Although I felt that I had many ideas in advance of the churches, yet I was not satisfied. I always delighted in reading the second chapter of Acts; and longed for God's kingdom to be set up on earth, and for brotherly love to take the place of selfishness. I also felt that a greater freedom from sin could be attained than was usually professed. In fact I became so disgusted at times at the recital of the 7th of Romans experience by church members, that I could not refrain from taunting them in a way that rendered me very unpopular. I had never heard of a Perfectionist, nor did I claim that I was saved from sin. But at times I was forced to reason in this way: “God does not require of us more than we are able to perform. But

he does require of us to forsake our sins and be holy. Therefore there must be a way to do it." I frequently attended the monthly meetings of the Baptist church, where it was customary for each to relate his experience for the last month. A general testimony of failures was the invariable programme. Once or twice, near the close of the meetings I was invited to add my testimony, when I stated that in reviewing my life for the preceding month, I could not see but that God had given me strength to fulfill all his requirements of me; and that if I had sinned, it was my own fault. This kind of testimony caused me to be looked upon with great contempt.

I was alone in my peculiar views, and began to long for congenial associates. I thought much about the Pentecostal community, but was entirely ignorant that any religious community ever existed since the days of Peter. I was even in profound ignorance of any of the numerous communistic attempts lately referred to in the articles on "American Socialism." I had heard a vague rumor of the existence of the Shakers, and Oneida Communists, but there was no idea of religion associated with the rumor; so that when I one day received a paper setting forth a religious, communistic platform, and holding the Second Coming of Christ to be the most important of events, I was ready to swallow it whole, and digest it afterwards.

THE CIRCULAR.

O. C., MONDAY, JULY 12, 1869.

AMERICAN SOCIALISMS.

NO. XL.

A Letter from Albert Brisbane.

FOURIER AND THE PRACTICAL ATTEMPTS TO REALIZE HIS THEORY.

To the Editor of the Circular:

Will you allow me space in your journal to say that no practical trial, and no approach to one, has as yet been made of Fourier's theory of Social Organization. A trial of a theory supposes that the practical test is made in conformity with its principles; otherwise there is no trial. Let generous minds who are working for the social redemption of their race, be just to those who have labored conscientiously for this great end. Let them be just to Fourier, who, in silence during a long life strove to solve the great problem of the organization of society on a scientific basis, neglecting every thing else—the pursuit of fortune, the avenue to which was more than once opened to him—and position and reputation in society.

Fourier says: There are certain *Laws of Organization* in nature, which are the source of order and harmony in creation. These laws, human reason must discover and apply in the organization of society, if a true social order is to be established on the earth. The moral forces in man, called sentiments, faculties, passions, etc., are framed or fashioned, and their action determined, in accordance with these laws. They tend naturally to act in conformity with them, and would do so, if not thwarted. If the Social Organization, which is the external medium in which the forces operate, is based on those laws, it will, it is evident, be adapted to the forces—to the nature of man. This will secure their true, natural and harmonious development, and with it the solution of the fundamental problem of social order and harmony. In organizing society on its true basis, begin, says Fourier, with Industry, which is the primary and material branch of the Social Organization. By the natural organization of Industry the productive labors of mankind will be dignified and rendered attractive; wealth will be increased ten-fold, so that abundance will be secured to all, and with abundance the means of education and refinement, and of social equality and unity. When refinement and intelligence are rendered general, the superstructure of society will be built under the favorable circumstances which such a work requires.

Briefly stated, such is Fourier's view. In his works he describes in detail the plan of Industrial Organization. He explains the laws of organization in Nature (as he understands them), on which Industry is to be based. He takes special pains to give minute directions in relation to the subject, and warns those who may undertake the work of organization, to avoid mistakes—some of which he points out—that may easily be made, and would vitiate the undertaking.

The little Associations started in this country, of which you have given an account, had for their object the realization of Fourier's industrial system. Now, instead of avoiding the mistakes which he warned his followers against making, not one of those Associations realized a *single one of the conditions* which he laid down. Not one of them had the tenth, nor the twentieth part of the means and resources—pecuniary and scientific—necessary to carry out the organization he proposed. In a word, no trial, and no approach to a trial of Fourier's theory has been made. I do not say that his theory is true, or would succeed, if fairly tried. I simply affirm that *no trial* of it has been made; so that it is unjust to speak of it, as if it had been tested. With ample, that is, vast resources, and some years to prepare the domain, erect buildings, and make all necessary arrangements, so as to thoroughly prepare the field of operations, before the members or operators entered, then with men of organizing capacity to test fairly the principles of organization which he has laid down, a fair trial could be made.

I repeat, let us be just towards those who have labored patiently and conscientiously for the social elevation of humanity. Fourier's was a great soul. To a powerful intellect he added nobility and goodness of heart. Clear, exact, strict and scientific in thought, he was at the same time kind and philanthropic in feeling. Impelled by noble motives, he devoted his intellect to the most important of works, to the discovery of the natural principles of Social Organization. Such a man deserves to be treated with profound respect. Infantile attempts to realize his ideas should not, in their failure, be charged upon him, covering him with the ridicule or folly attached to them. Let him stand on his Theory. That is his intellectual pedestal. Let those who undertake to judge him, study his Theory. When they overthrow that, they will overthrow him.

I will close by stating my estimate of Fourier, which is the result of some reflection.

Social Science is a creation of the nineteenth century. It has been developed in a regular form in the present century, as was Astronomy, for example, in the sixteenth. Men have arisen almost simultaneously in different countries, who have conceived the possibility of such a science, and set themselves to work at it. Fourier took the lead. He began in 1798, and published his first work in 1806. Krause, in Germany, began to write in 1808. St. Simon, in France, in 1811. Owen, in England, at a later period still. Comte, a disciple of St. Simon, began in 1824, I think. Fourier and Comte were the only minds that undertook to base Social Science on, and to deduce it from, universal laws, having their source in the infallible wisdom of the universe. Comte, after laying a broad foundation with the aid of all the known sciences; after seeking to determine the theory of each special science, and to construct a *Science of the Sciences* by which to guide himself, abandons his scientific construction (reared in his first work—"Positive Philosophy"), when he comes to elaborate his plan of practical organization. He deduces his plan of the Social Order of the future from the historical past, and especially from the Middle Age *regime*, guided in so doing by his own personal feelings and views. His Social System is consequently a compound of historical deduction and personal sentiment. It is, I think, without practical value. His scientific demonstration of the possibility and the necessity of Social Science is of great value, and will secure to him unbounded respect in the future. Fourier, at the outset of his labors, conceived the necessity of discovering the laws of order and harmony in the universe,—Nature's plan and theory of organization—and of deducing from them the *Science of Social*

Organization. Leaving aside all secondary considerations, he set about this great work. The discovery of the laws of order and organization in creation was his great end. The deduction of a Social Order from them was an accessory work. He claims to have succeeded; and claims for his plan of social organization no value outside of its conformity to Nature's laws. "I give no theory of my own," he says in a hundred places; "I DEDUCE. If I have deduced erroneously, let others establish the true deduction."

Social Science is a vast and complex science; it cannot be discovered and constituted by the aid of empirical observation and reasoning: the *Inductive method* cannot do its work here. The laws of order and organization in nature must be discovered, and from them the Science must be deduced. In astronomy, in order to solve its higher and more abstruse problems, it is necessary to deduce from one of the great laws of Nature; namely, that of gravitation. It is more necessary still in the case of the involved problems of Social Science.

Now, the merit of Fourier consists in having seen clearly this great truth; in having sought carefully to discover Nature's laws of organization; and in having deduced from them with the greatest patience and fidelity, the organization of the Social System, which he has elaborated. His organization of Industry and of Education are master-pieces of deductive thought.

If Fourier has failed, if he has not discovered the laws of natural organization, or has not deduced rightly from them, he has opened the way and pointed out the true path; he has shown *what must be done*, and furnished invaluable examples of the mode in which deduction must take place in Social organization. He has shown how the human mind is to create a Social Science, and effect the social reconstruction to which this science is to lead. If he went astray, and could not follow the difficult path he indicated, he has at least clearly described the ways and modes of proceeding. Others can now easily follow in his footsteps.

If we would compare the pioneers in Social Science to those in astronomy, I would say that Fourier is the Kepler of the new science. Possessing, like Kepler, a vast and bold genius, he has, by far-reaching intuition and close analytic thought, discovered some of the fundamental principles of Social Science, enough to place it on a scientific foundation, and to constitute it regularly, as did Kepler in astronomy. Auguste Comte appears to me to be the Tycho Brahe of Social Science: learned and patient, but not original, not a discoverer of new laws and principles. Other great minds will be required to complete the science. It will have its Galileo, its Newton, its Laplace, and even still more all-sided minds, for the science is far more complex and abstruse than that of astronomy: it is the crowning intellectual evolution, which human genius is to effect in its scientific career. Very truly yours, A. BRISBANE.

This endeavor to set us right in regard to the merits of Fourier, is generous to him, and doubtless well meant for us, but not altogether necessary. Our readers well know that we have never held Fourier responsible for the American experiments made in his name, and never have treated him with ridicule or disrespect on account of their failures. We took occasion at the close of our sketch of the first Association of the Fourier epoch, to discriminate fairly between the Fourier theory and the American movement under Mr. Brisbane, and also between the Brisbane movement and the practical experiments which it stimulated: and now at the close of our labors, we will cheerfully reprint, for the satisfaction of Mr. Brisbane and others who may not have had an opportunity to read the CIRCULAR continuously, what we then said about the responsibility of Fourier and the various parties to the American movement.

REFLECTIONS FOLLOWING THE HISTORY OF THE SYLVANIA ASSOCIATION.

[From the Circular, March 8, 1869.]

It is evident enough that this was not Fourierism. Indeed the Sylvania who wrote the foregoing account, frankly admits, for himself and doubtless for his associates, that their doings had in them no sem-

blance of Fourierism. But then the same may be said, without much modification, of all the experiments of the Fourier epoch. Fourier himself would have utterly disowned every one of them. We have seen that he vehemently protested against an experiment in France, which had a cash basis of one hundred thousand dollars, and the advantage of his own possible presence and administration. Much more would he have refused responsibility for the whole brood of unscientific and starveling "pic-nics," that followed Brisbane's excitations.

Here then arises a distinction between Fourierism as a theory propounded by Fourier, and Fourierism as a practical movement administered in this country by Brisbane. The constitution of a country is one thing; and the administration is another. Fourier furnished constitutional principles; Brisbane was the working President of the administration. We must not judge Fourier's theory by Brisbane's administration. We cannot conclude or safely imagine, from the actual events under Brisbane's administration, what would have been the course of things, if Fourier himself had been President of the American movement. It might have been worse; or it might have been better. It certainly would not have been the same; for Brisbane was a very different man from Fourier. For one thing, Fourier was practically a cautious man; while Brisbane was a young enthusiast. For another, Fourier was a poor man and a worker; while Brisbane was a capitalist. Our impression also is, that Fourier was more religious than Brisbane. From these differences we might conjecture, that Fourier would not have succeeded near so well as Brisbane did, in getting up a vast and swift excitement; but would have conducted his operations to a safer end. At all events, it is unfair to judge the French theory by the American movement under Brisbane. The value of Fourier's ideas is not determined, nor the hope of good from them foreclosed, merely by the disasters of these local experiments.

And, to deal fairly all around, it must further be said, that it is not right to judge Brisbane by such experiments as that of the Sylvania Association. Let it be remembered that, with all his enthusiasm, he gave warning from time to time, in his publications, of the deficiencies and possible failures of these hybrid ventures; and was cautious enough to keep himself and his money out of them. We have not found his name in connection with any of the experiments, except the North American Phalanx; and he appears never to have been a member even of that; but only was recommended for its Presidency by the Fourier Association of New York city, which was a sort of mother to it.

What then shall we say of the rank and file that formed themselves into Phalanxes and marched into the wilderness to the music of Fourierism? Multitudes of them, like the poor Sylvanians, lost their all in the battle. To them it was no mere matter of theory or pleasant propagandism, but a miserable "Bull Run." And surely there was a great mistake somewhere. Who was responsible for the enormous miscalculation of times, and forces, and capabilities of human nature, that is manifest in the universal disaster of the experiments? Shall we clear the generals, and leave the poor soldiers to be called volunteer fools, without the comfort of being in good company?

After looking the whole case over again, we propose the following distribution of criticism:

1. Fourier, though not responsible for Brisbane's administration, *was* responsible for tantalizing the world with a magnificent theory, without providing the means of translating it into practice. Christ and Paul did no such thing. They kept their theory in the background, and laid out their strength mainly on execution. The mistake of all "our incomparable masters" of the French school, seems to have been in imagining that a supreme genius is required for developing a theory, but the experimenting and execution may be left to second-rate men. One would think that the example of their first Napoleon might have taught them that the place of the supreme genius is at the head of the army of execution, and in the front of the battle with facts. Fourier should not have published his theory and scolded the world into it, till he had thoroughly tried it himself.

2. Brisbane, though not altogether responsible for the inadequate attempts of the poor Sylvanians and the rest of the rabble volunteers, must be blamed for spending all his energy in drumming and recruiting; while, to insure success, he should have given at least half his time to drilling the soldiers and leading them in actual battle. One example of Fourierism, carried through to splendid realization, would have done infinitely more for the cause in the long run, than all his translations and publications. As Fourier's fault was devotion to theory, Brisbane's fault was devotion to propagandism.

3. The rank and file, as they were strictly volunteers, should have taken better care of themselves, and not been so ready to follow and even rush ahead of leaders, who were thus manifestly devoting themselves to theorizing and propagandism, without experience.

It may be a consolation to us all—officers, privates, and far-off spectators of the great "Bull Run" of Fourierism—that the cause of Socialism has outlived that battle, and has learned from it, not despair, but wisdom. We have found by it at least *what can not be done*. As Owenism, with all its disasters, prepared the way for Fourierism, so we may hope that Fourierism, with all its disasters, has prepared the way for a third and perhaps final Socialistic movement. Every lesson of the past will enter into the triumph of the future.

We will now attend to other points in Mr. Brisbane's letter.—He does not affirm that Fourier's theory is right, but only that he has pointed out the right way to discover a right theory. This, if true, is certainly a valuable service. Fourier's way, according to Mr. Brisbane, was to work by deduction, instead of induction. He first discovered certain fundamental laws of the universe; how he discovered them we are not told; but probably by intuitive assumption, as nothing is said of induction or proof in connection with them; then from these laws he deduced his social theory, without recurrence to observation or experiment. This, according to Brisbane and Fourier, is the way that all future discoverers must pursue. Is this the right way?

The leaders of modern science say that sound theories in astronomy and in every thing else are discovered by induction, and that deduction follows after to apply and extend the principles established by induction. Let us hear one of them:

[Extracts from Youmans' New Chemistry.]

The master minds of our race, by a course of toil—some research through thousands of years, gradually established the principles of mechanical force and motion. Facts were raised into generalities, and these into still higher generalizations, until at length the genius of NEWTON seized the great principle of attraction, which controls all bodies on the earth and in the heavens. He explained the mechanism and motions of the universe by the grandest induction of the human mind.

The mighty principle thus established, now became the first step of the deductive method. Leverrier, in the solitude of his study, reasoning downward from the universal law through planetary perturbation, proclaimed the existence, place and dimensions of a new and hitherto unknown planet in our solar system. He then called upon the astronomer to *verify* his deduction by the telescope. The observation was immediately made, the planet was discovered, and the immortal prediction of science was literally fulfilled. * * * Thus induction *discovers* principles, while deduction *applies* them.

* * * It is not by skillful conjecture that knowledge grows, or it would have ripened thousands of years ago. It was not till men had learned to submit their cherished speculations to the merciless and consuming ordeal of verification that the great truths of nature began to be revealed. Kepler tells us that he made and rejected nineteen hypotheses of the motion of Mars before he established the true doctrine that it moves in an ellipse; and Dr. Faraday remarks: "The world little knows how many of the thoughts and theories which have passed through the mind of a scientific investigator have been crushed in silence and secrecy by his own adverse criticism."

* * * The ancient philosophers, disdaining nature, retired into the ideal world of pure meditation, and holding that the mind is the measure of the universe, they believed they could reason out all truths from the depths of the soul. Despising matter, they were not drawn to observe and study it; despising labor as menial and degrading, they would not experiment; consequently they lacked the first conditions of science, Observation, Experiment and Induction. They reasoned from fanciful notions to worthless conclusions, and the intellectual power of ages was thus wasted. Genius spent itself in beating the air; the philosophers wrestled with shadows; they chased each other round the circles of verbal disputation, they pursued the rainbow, disdaining the priceless gems which abound in the earth beneath. It was the period of inexperience, and their mistake was perhaps natural, but it was an error that paralyzed the world. The first step of progress was impossible. There was no conquest of nature or liberation of man from the drudgeries of endless toil; no spirit of general inquiry, no projects of education or hope of improvement.

If Youmans points the right way, Fourier instead of being the Kepler of social science was evidently one of the "ancient philosophers."

We frankly confess that we are at issue with Mr. Brisbane on the main point that he makes for his master. We do not believe that cogitation without experiment is the right way to a true social theory. With us induction is first; deduction second; and

verification by facts or the logic of events always and every-where the supreme check on both. For the sake of this principle we have been studying and bringing to light the lessons of American Socialisms. If Fourier and Brisbane are on the right track, we are on the wrong. Let science judge between us.

But Mr. Brisbane thinks that social science is exceptional in its nature—too "vast and complex" to get help from observation and experiment. All science is vast and complex, reaching down into the unfathomable; but social science seems to us exceptional, if at all, as the field that lies nearest home and most open to observation and experiment. It is not like astronomy, looking away into the inaccessible regions of the universe, but like navigation or war, inviting—nay commanding us at our peril—to study it in the immediate presence of its facts.

Mr. Brisbane insists that Fourier's theory has not had a practical trial; and we have said the same thing before him. Yet we must now say that in another sense it *has* had its trial. It was brought before the world with all the advantages that the most brilliant school of modern genius could give it; and it did not win the confidence of scientific men or of capitalists, *because* they saw, what Mr. Brisbane now confesses for it, that it came from the closet, and not from the world of facts. This nineteenth century, which has had thrift and faith enough to lay the Atlantic cable, would have accepted and realized Fourierism, if it had been a genuine product of induction. So that the reason why it never reached the stage of practical trial was, that it failed on the previous question of its scientific legitimacy. Mr. Brisbane himself, as a capitalist, never had confidence enough in it to risk his fortune on it. And poor as the actual experiments were, *human nature* had a trial in them, which convinced the victims and all rational observers, that if the numbers and means had been as great as Fourier required, the failures would have been swifter and worse.

We insist that God's appointed way for man to seek the truth in all departments, and above all in Social Science, which is really the science of righteousness, is to combine and alternate thinking with experiment and practice, and constantly submit all theories, whether obtained by scientific investigation or by intuition and inspiration, to the consuming ordeal of practical verification. This is the law established by all the experience of modern science, and the law that every loyal disciple of inspiration will affirm and submit to. And according to this law, the Shakers and Rappites, whom Mr. Brisbane does not condescend to mention, are really the pioneers of modern socialism, whose experiments deserve a great deal more study than all the speculations of the French schools. By way of offset to Mr. Brisbane's account of the development of sociology in the nineteenth century, we here reprint our historical theory:

[From the Circular, Feb. 15, 1869.]

The great facts of modern Socialism are these: From 1776—the era of our national Revolution—the Shakers have been established in this country; first at two places in New York; then at four places in Massachusetts; at two in New Hampshire; two in Maine; one in Connecticut; and finally at two in Kentucky, and two in Ohio. In all these places prosperous religious Communism has been modestly and yet loudly preaching to the nation and to the world. New England and New York and the great West have had actual Phalanxes before their eyes for nearly a century. And in all this time what has been acted on our American stage, has had England, France and Germany for its audience. The example of the Shakers has demonstrated, not merely that successful Communism is subjectively possible, but that this nation is free enough to let it grow. Who can doubt that this demonstration was known and watched in Germany from the beginning; and that it helped the successive experiments and emigrations of the Rappites, the Zoarites and the Ebenezers? These experiments, we have seen, were echoes of Shakerism, growing fainter and fainter, as the time-distance increased. Then the Shaker movement with its echoes was sounding also in England, when Robert Owen undertook to convert the world to Communism; and it is evident enough that he was really a far-off follower of the Rappites. France also had heard of Shakerism, before St. Simon or Fourier began to meditate and write Socialism. These men were nearly contemporaneous with Owen, and all three evidently obeyed a common impulse. That impulse was the sequel and certainly

in part the effect of Shakerism. Thus it is no more than bare justice to say, that we are indebted to the Shakers more than to any or all other Social Architects of modern times. Their success has been the "specie basis" that has upheld all the *paper theories*, and counteracted the *failures*, of the French and English Schools. It is very doubtful whether Owenism or Fourierism would have ever existed, or if they had, whether they would have ever moved the practical Yankee nation, if the facts of Shakerism had not existed before them, and gone along with them.

But to do complete justice we must go a step further. While we say that the Rappites, the Zoarites, the Ebenezers, the Owenites, and even the Fourierites are all echoes of the Shakers, we must also say that the Shakers are the far-off echoes of the PRIMITIVE CHRISTIAN CHURCH.

What then has been Fourier's function? Surely his vast labors and their vast consequences have not been useless.

His main achievement has been destruction. He was a merciless critic and scolder of the old civilization. His magnificent imaginations of good things to come have also served the purpose, in the general development of sociology, of what rhetoricians call *excitation*. But his theory of positive construction is, in our opinion, as worthless as the theories of St. Simon and Comte. And so many socialist thinkers have been fuddled by it, that it is at this moment the greatest obstruction to the healthy progress of social science. Practically it says to the world—"The experiments of the Shakers and other religious Communities, though successful, are unscientific and worthless; the experiments of the Fourierites that failed so miserably were illegitimate and proved nothing; inductions from these or any other facts are useless; the only thing that can be done to realize true association, is to put together eighteen hundred human beings on a domain three miles square, with a palace and outfit to match. Then you will see the equilibrium of the passions and spontaneous order and industry, insuring infinite success." As these conditions are well known to be impossible, because nobody believes in the promised equilibrium and success, the upshot of this teaching is despair.—But the nineteenth century is not sitting at the feet of despair; and it will clear Fourierism out of its way.

THE INDUCTIVE SCHOOL OF SOCIALISM, instead of thus "shutting the gates of mercy on mankind," says to all—The enormous economies and advantages of combination, which you see in ten thousand joint-stock companies around you, and in the wealth of the Shakers and other successful Associations, and even the blessings of magnificent and permanent HOMES, which you do *not* see in those combinations, are prizes offered to AGREEMENT. They require no special number. If two or three of you shall agree, you can take those prizes; for by agreement and consequent success, two or three will soon become many. They require no special amount of capital. If you are poor, by combination you can become rich. Agreement can make its own fortune, and need not wait to be endowed. It can work its way from the lowest poverty to all the wealth that Fourier taught his disciples to beg from capitalists.

Thus demanding equilibrium of the passions and harmony at the outset, instead of looking for them as the miraculous result of getting together vast assemblages, we throw to the winds the limitations and impossible conditions of Fourierism. And the harmony we ask for as condition precedent, is not chimerical, but already exists. All the facts we have, indicate that it comes by religion; and the idea is evidently growing in the public mind that religion is the *only* bond of agreement sufficient for family Association. If any dislike this condition, we say—Seek agreement in some other way, till all doubt on this point shall be removed by abundant experiment. The lists are open. We promise nothing to non-religious attempts; but we promise all things to agreement, let it come as it may. If Paganism or infidelity or nothingarianism can produce the required agreement, they shall have the prize. But on the other hand if it shall turn out, in this great Olympic of the nineteenth century, that Christianity alone has the harmonizing power necessary to Association, then Christianity will at last get its crown.

COMMUNITY JOURNAL.

ONEIDA.

—The 4th of July passed off quietly with us—more quietly than usual, inasmuch as it was divided between Saturday and Monday, some celebrating one day and some the other; the business of entertaining our visitors was thus extended over two days instead of one.

The building formerly used for the accommodation of visitors has been removed to make way for the new wing now in course of erection; so for two days we found it necessary to resign our dining-room in favor of company. The family felt good-humored over the temporary inconvenience, and our impromptu meals as we stood round a table or sat where each could find place, savored something of the adventure of a picnic.

—We generally commence picking strawberries by the 12th of June; but this year we picked our first fifteen quarts on the 23d. The 24th is commonly regarded as the height of the season, but this year we picked the greatest quantity on the 4th of July, the quantity picked on that day amounting to two thousand three hundred and seven quarts. The berries are remarkably large, sour and abundant, but not lacking in flavor.

It is a somewhat curious fact that the superabundance of rain does not seem to injure the vines in this locality. The same atmospheric condition last year at Wallingford induced a rust on our vines there that seriously injured the crop.

We find no lack of outside help in picking our berries, much of which has been done in the rain. The persistence with which our pickers stick to their rows without any requisition on the part of those who oversee the business, suggests the idea that people become rain-hardened after long experience in this climate. The most of our pickers are Indians; and their reticent, quiet, industrious ways are worthy of commendation. A circumstance that facilitates the picking this year, is the fact that many of our pickers come in family groups. In some cases, as many as six members of a single family all work on rows side by side, the older members looking out for the faithfulness of the younger, and each helping the others out with their rows.

—Soon after our strawberry pickers had been paid off last Wednesday evening, one of them, a smart little Indian boy who had earned a new dollar bill during the day and seemed very delighted with it, went off to play on the Midland trestle-work, now being erected across our meadows, and unluckily fell from the top of the structure. One of our men happening that way found him lying nearly insensible, with the new dollar bill by his side. He had fallen a distance of twenty feet, and was badly bruised and jarred, but at latest account was recovering.

—On Thursday we heard thunder all day, and hourly expected a storm; the hay-makers were busily at work securing all they could from the threatening rain. Heavy clouds floated over our heads and the creek rose to the top of its banks, indicating heavy storms in the neighborhood; but no rain visited us until late in the afternoon. Toward evening we heard that heavy storms had prevailed around us during the whole day, and that at Knox Corners a Swede in the employ of Mr. Potter had been killed by lightning.

—Mr. — is the best-natured man in the world, and yet he has a streak of sarcasm. He will flout the women for their lack of method. To-day at the dinner-table he thought the pie was very good and asked for a second piece. "The women never do any thing by rule," said he, "and there is no certainty of getting another pie like that, so it is best to make the most of it." The other day he put on a new shirt, and went around bespeaking the pity of every one he met, at the set of the bosom, which certainly pouched in a most exasperating way. "I supposed," said he, "that I had got through the dispensation of bad-setting shirts. My last ones before these, fitted me exactly, and with one of them for a pattern I saw no reason why I could not have my shirts just right,

ad infinitum. But women *never* measure—they guess." It must be owned that since our bread-making passed into the hands of men, there has been a great change for the better in the *uniform* goodness of the bread. While the women managed it the bread was sometimes good, excellent; but sometimes bad. I as a woman used to think that the contingencies of weather and yeast and flour, rendered certainty impossible, but the men have reduced the manufacture of bread to a certainty. They produce it light, sweet and well-baked from month to month and year to year. We have a mere stripling for our bread-maker now, but being thoroughly inducted by Mr. Bristol, his predecessor, he sustains the masculine credit, and does better than any of our oldest house-keepers. The reason must be that the women *don't* measure.

STRAWBERRIES.

We clip the following from the *Democratic Union*:

Strawberries to a considerable extent are now being shipped by rail from this village—prices ranging from ten to fifteen cents per box. The season has been very favorable for the strawberry crop, and from all parts of the country come reports of an enormous yield. The crop is probably the largest ever raised in this country. But notwithstanding the large production, it does not more than supply the demand, and prices are very little lower, if any, than in former years. Fruit is no longer considered a luxury, but a necessity, with all who can afford it; and the number who can and will afford it, especially in the cities, is larger than ever before. Well-informed physicians profess to see in this more general use of fruit in the summer months, a cause for the falling off of the diseases incident to the season.

Charles Wager, who resides some two miles south of the Castle, has sent us a box of noble berries—forty to the quart. Mr. W. has this year 1½ acres given up to strawberries, from which he picked in one day this week *seventy bushels of berries!* On Monday he put aboard of the cars at Oneida, for Albany and New York, *one hundred bushels!* for which he receives from fifteen to eighteen cents per box. This extraordinary yield seems almost beyond belief, but we have our information from a most reliable source.

During the past week thousands of bushels of berries have been shipped from our village to the eastern markets—and the same remark perhaps may also apply to Wampsville and Verona—and "the cry is, still they come!" Prices have varied from ten to twenty cents per box. The strawberry business of this section has come to be of considerable magnitude, and, we believe, generally remunerative to growers.

Strawberry culture in this neighborhood originated we believe with the O. C. eighteen years ago. In 1851 we planted less than the eighth of an acre to strawberries, which yielded ten bushels of fruit. We tried to sell the berries at Oneida and other neighboring villages, at twelve cents per quart, but were unable to dispose of twelve quarts. Finding no demand for such fruit, we disposed of the crop by home consumption and feasting our friends.

WILLOW-PLACE.

—July 7.—At the supper table one of the young ladies told Mr. B. that we had some new potatoes that were as large as his fist. Doubling up his mammoth fist for inspection, Mr. B. said, "I think you must be mistaken about that." There was some little "backing down" at so formidable an exhibition, but upon further examination it was conceded on all hands, that the potatoes were as large as the young lady's fist "any way."

Evening Meeting.—Mr. W. said, what is the difference between the fear of the Lord, and ordinary fear—fear that torments folks? The fear of the Lord evidently has good in it; it is the beginning of wisdom. Something is said about godly fear, in the Bible. There is another kind of fear that shuts folks away from God—makes a gulf between them and him. How do you define the difference, J?

J.—The fear of God brings blessing and a good conscience—prosperity spiritual and temporal. It is not so with ordinary fear.

B.—The fear the Lord is something akin to love. In the delicacy of love there is fear of offending the one we love.

Mr. W.—I think the fear of the Lord is the true basis of genuine love. I don't know but veneration, reverence and respect are akin to godly fear of this kind.

E. H.—It seems to me the fear of the Lord makes

us unconscious of those around us, so that we think more of the honor that comes from him, than the honor that comes from man. The other fear makes us conscious of those around us and of what they think of us.

WALLINGFORD.

—The notices of the Community which appear in different newspapers, always mention the neatness of the printing-office—the order of the grounds, the fine bread and butter which accompany the strawberries and cream, &c., &c. Of course it is to be expected that fifty, one hundred or more persons, well organized in a communistic spirit should have things in better order than isolated families. In common society, where one woman has to take care of her children, to wash, iron, bake, wash dishes, make beds, cook the meals, sweep, &c., or at best, has the help of two or three servants who have no personal interest in things being well done, it cannot be expected that faithfulness in these multifarious duties will be attained. But in Communities where these duties are divided among many faithful, interested persons, there is opportunity to attend to them in the very best manner. Righteousness in the soul, too, will not allow of business slighting; whatever is to be done must be well done, must be done right, done to the Lord and not to man. Thus those things which are praised in the Communities are due to the communistic spirit, or which is the same thing, the righteousness which is received through faith in Christ.

—*Evening meeting.*—G. W. N. said, "Evil-thinking is a very untruthful state of mind. It is very far from anything like honesty in its conclusions. The meek and lowly spirit is the only truthful one that sees things as they really are; and when we are in that spirit it is easy for us to see that they might be a great deal worse, and that God is all the time doing for us a great deal that deserves thanks. No matter how apparent may be the specific points on which we could think we were not well off, still there is an immense balance in favor of God. In fact we are all the time having every thing a great deal better than we deserve, and God is doing the very best thing he can for us. For one thing, I think that as a Community, we have great reason to be thankful that we are saved from the spirit of the world, and permitted to walk in a different path from what the world does. It is a great salvation to be called out of the world, and called into a place where we find it our business to wait on God and listen to his voice. That alone is enough to make us eternally thankful. Let us raise a real indignant spirit against evil-thinking and unthankfulness! If we can get low enough—get where Christ is, in the meek and lowly spirit—then we shall see that we have nothing to complain of, but every thing to be thankful for. It is only when we are blown up with a feeling of undue importance, that these clouds of evil-thinking come upon us. I raise this distinction between the spirit of God and the evil-thinking, parasitic spirit of the devil. We know that the spirit of God and the Primitive Church, is a spirit that helps. It does not prey upon your life; but it is happy to begin with, and then it says, "What can I do for you?" It will help you, but not pull you down. Then on the other hand, the devil and this evil-thinking spirit will live on you—prey upon your life. I don't know but the same spirit may be in us toward God. I want to examine myself, and see that I have the right spirit toward God. I don't want to be a parasite on God, and be pouring my unhappiness on him. That is not what I was created for. I was created to make him happy. It seems to me that God has already done a great thing for us—he has put us on a good footing; and now instead of our hanging on him in a kind of parasitic way and trying to get comfort out of him, we had better turn round and see that it is our business to edify and help others. I think false love is a parasite—it is selfish. It does not want to make others happy, and help them; but it is seeking life and comfort for itself by preying on others. Let us raise a determination that we will not be parasites, and will not have parasites in any

shape around us. We are going to be edifying, thanking God for what he has done for us.

THE KANSAS CO-OPERATIVE FARM.

WE thought last week that we were publishing the obituary of this last attempt of semi-Fourierism; but the following extracts from a letter to the *Evening Post*, put a different face upon the matter. However, we still insist that Rochdale co-operation is a thing widely different from speculative Fourierism, and so far as the movement included Messrs. Grant and Brisbane, it has already dissolved. As to M. de Boissiere, we formed a favorable estimate of his shrewdness and business capacity from a short visit he made us last fall, and have no doubt that he can successfully imitate Rochdale co-operation, provided he has not located too far in the wilderness. In fact, we suspect that his sudden assumption of the entire responsibility, may be largely due to penetration on the part of M. de Boissiere, who, although claimed as a full-blooded Fourierite, has doubtless allowed an experience in practical business operations to modify, if not neutralize, the enthusiasm of his youth. We estimate his chances of success in practical co-operation, in an inverse ratio to the amount of speculative Fourierism which may still attach to him. We heartily wish success to practical co-operation, because we believe it is preparing the way for Communism.

We notice with satisfaction, that the world is beginning to admit the function of religion in attempts at social reform. We italicize a few sentences in the letter to the *Post* which seem to us truly significant of the beginning of a great change in public opinion. But true success lies deeper than external prosperity, and after communities have adopted religion as a necessary bond, the issues between true and false religion will still remain open to the arbitration of a higher and a final success.

NEW YORK, JUNE 26, 1869.

To the Editors of the *Evening Post*:

Much interest attaches now to every thing that savors of co-operative trade and labor. Many things have conduced to this end. In the first place, when new phases of human effort rise to a practical success, it is generally in answer to a demand for such results as they only can produce. But there is a sufficiency of less abstract reason for the interest now taken in co-operation. The system especially known by that name, which was originated some thirty years ago by poor weavers in Rochdale, England, has advanced with rapid strides. The statistics of the movement in 1865 showed that a business of \$10,000 per annum was then done by Englishmen in this way. "Productive co-operation," says a report of that year, "is practised on farms in Suffolk, at collieries in Yorkshire, by lockmakers at Wolverhampton, by spinners, weavers, tailors, hatters, &c., in Manchester, and by shoemakers at Northampton. Distributive co-operation employs six hundred stores, the cash sales of which range from \$2,500 to \$800,000."

The principal successes so far in this country, in the direction of co-operative farming, have been among religious Communists. Some two hundred attempts are enumerated of followers of Fourier and Robert Owen to establish the system of those teachers here. Of all these the North American Phalanx, in New Jersey, was the only one that even got fairly started. It lasted fourteen years. But, on the other hand, when zealous Pietists have endeavored to establish simple Communism among us, they have generally succeeded. We have had specimens of this at Ebenezer, Pa., Economy, Ohio, Zoar, Ohio, the Icarians at Nauvoo, and the Swedish Community in Illinois, besides the Shakers and Oneida Perfectionists. It does not seem to matter how much fanaticism is mixed with the religion of such Associations; if they are bound together by a strong religious sentiment, they accumulate property and keep the peace. This is strong corroboration of the claim of religious people that the religious organs of the human mind are intended to be the ruling organs; and that if any company of people are agreed about the nature of their relations to the Deity and the future life, they can agree on all other points, and all external good "will be added unto them." * * * * *

The residents of the "North American Phalanx" had an opportunity during their days of prosperity to become acquainted with M. de Boissiere, long an ardent disciple of Fourier, who came from France to pay them a visit, and tarried some time in that pleasant habitation, asserting that he found there an almost complete realization of his fondest dreams.

After the downfall of the N. A. P., and the subsidence of the first wave of enthusiasm for phalanstery-life that swept over this country, but little was

heard from M. de Boissiere. But last winter the members of reform centres in New York were gladdened by the sight of his handsome, cheery, benevolent countenance. He has been all this time living economically, and accumulating property, so that in the fullness of time he could deal one telling blow against those enemies of mankind, ignorance and pauperism; and perhaps to solve by practical experiment that vexed question, How shall the conflicting interests of capital be reconciled? He, like many others who had almost despaired ever seeing any successful step taken toward the reorganization of society, feels that the splendid results of Rochdale co-operation in England, of the *Famillistere de Guise* and the Association of Mulhouse in France, are proofs that grand and important changes of the organization of society are impending, and that it is time for him to put in his oar.

So he has purchased a vast estate in Kansas, and intends to spend a couple of years in planting and beautifying it, and erecting large unitary dwellings and manufactories before he invites the reformatory public to join him. He has already some Frenchmen there, besides hired laborers. The French are preparing to manufacture silk velvet. He would like to be joined by other capitalists of congenial views, but is prepared to carry the project through unaided, if necessary.

Unlike many well-intentioned millionaires who bequeath their property to public institutions, and too often throw it into the courts to be frittered away by lawsuits, he intends to get it all actively employed in his great co-operative movement while he is still in the enjoyment of vigorous health. He writes that he has made his will, giving \$100,000 to his French relatives, and directing that the rest of his property shall be transferred to the hands of certain trustworthy gentlemen of his own principles in this country, whom he names as trustees; the whole sum to be used for the development of his Kansas schemes, or in any other similar humanitarian plan that the trustees may, after his death, deem most worthy of encouragement.

But his own letter will be the best exponent of the man and his projects. Many readers, on perusing these transparent utterances, must join in the remark made by one of the most noted of the New England *littérati*, who is in correspondence with M. de Boissiere: "His course would incline me to think that the French were angels, were I not acquainted with many other Frenchmen."

April 6 he writes: "I am living on the wild prairie, on which I hope to see a germ of *Phalanstere* built. I sleep in a small garret, at the top of a rough frame house, as cold as the outside atmosphere. We are fifteen crowded together, and our cottage is situated near the road from Ottawa to Burlington. Sometimes immigrants come at night to ask for shelter. It is a severe life for me; used to the mild climate and every comfort of Southern France. But I think that the sufferings of the flesh are nothing, and preserve the predominance of the spirit."

"The influence of capital is preserved at the beginning, because we think that authority is necessary for the preparation. We want at first to insure the material prosperity of the farm as a strong basis; and as I am the main capitalist in the concern, I may assure you that the capital will be the most devoted instrument of progress. The money I spend here is very spare money. I spend it for the success of the idea of Association, domestic and industrial; and I will give it by will to the institution, the dividends to be expended for the development of education and improvements of every kind for the common benefit. And while I live the dividends will be expended in the same manner, because I don't want a cent of them for my own expenses. My European income is five times my yearly wants."

"I hope we will have an organ in the future, but now we have nothing to say. The proceedings are slow at first, in such a wilderness. We want to build a shelter for our laborers, teams and cattle before obtaining them. We want to fence, to plant fruit trees and ornamental trees, and build a comfortable home before asking friends to join us."

Again, June 15, he writes, after the arrival of some Frenchmen: "A great deal of capital will be spent without any income, to procure a good start. I hope the silk business will give a handsome profit. But many costly machines are to be brought from France, and large buildings to be provided. I have to make advances for their living to the Frenchmen, until they make money by the sale of their velvet. I am confident to overtake the difficulties and arrive at a profitable result; but it will take a long time to do something phalanstery-like if I don't find some capitalists to join with me. If we can, before the end of my life, attain the happy state in which was the late North American Phalanx, without having (like them) interest to pay to outsiders, and the income from my own capital to be applied every year to improvements, I hope the institution will preserve its life and progress."

"As to ague, there is some in the bottom lands near the rivers, which are high in winter and dry in summer; but we are located on high hills, where frequent and strong winds purify the atmosphere. One of our Frenchmen left Basle, in Switzerland, on ac-

count of continual fevers; and since he is here he is in perfect health, as is every one of us. We have no mosquitoes, pleasant and cool nights, beautiful evenings. The prairies are a garden of flowers. We have in our neighborhood many Illinois emigrants, who praise highly the climate of Kansas by comparison with their native State."

M. de Boissiere, though a follower of Fourier, does not feel bound, like some of the enthusiasts of 1848, to carry into practice all the vagaries of that philosopher, who originated many fanciful and some immoral theories. He has been closely questioned as to his views on the relations of the sexes, and maintains that he has no thought of instituting any changes in that respect. He considers that Fourier has presented the best system extant for reconciling the conflicting interests of society, and wishes to carry into practice his really useful suggestions.

There is this advantage in his undertaking over any similar previous one: the property is as yet in the hands of one man, who will see that it is not voted to destruction by foolish or malevolent majorities. With such a man, then, to control the external affairs for awhile, if any religious unity upon some broad ground is encouraged, success seems sure.

M. de Boissiere is an eminently practical man. Educated at a French polytechnic school, engaged all his life in managing his estates, including some three thousand acres near Bordeaux, France, he knows what he is about, and is no tyro in farming or the other branches of labor he proposes to establish in Kansas. He is a man of an even, well-balanced mind, not at all visionary nor rash. He is in correspondence with many of the leading thinkers and workers of this and other lands. With proper assistance from them he will surely accomplish much good.

It should be thoroughly understood that nothing in the shape of Communism is proposed by these Kansas reformers. Every man and woman must pay his or her way, and earn a separate living. Those who favor this system, though acknowledging the merits of Communism, insist that no such leveling process will ever become the national style of any people—that it is well enough for a select few; but that so long as men are created with different degrees of talent and genius, there must be inequalities of station and dignity, wealth and honor among them.

CO-OPERATION IN ENGLAND.—At a co-operative congress held in London, on the 31st May, Thomas Hughes presiding, that gentleman deplored, that in spite of extraordinary universal success and increased numbers of persons directly interested in co-operation, they had failed to make any advance toward unity of action, since 1852. He said that "this was because co-operators had not been living up to the principles with which they started. In 1850 and 1851 every society which started put the horse before the cart; while from 1852 they had for the most part been putting the cart before the horse. In those days they recognized, as their main object, the making men of their members—training them to feel their relationship to each other, the worth of fellowship in work, the duty of aiding and training their weaker brethren, and regarded the making of profits, the production of wealth, as a means only to this end; while since that time they had, to a great extent, given in to the prevailing heresy of our day, and had treated the making of profits and the production of wealth as the end and not the means."

PREPARATIONS are being made in St. Peters at Rome, for the General Council, convoked by the Pope, to assemble Dec. 8, 1869. The Bishops of Christendom have been invited to attend; and the Protestant churches to send representatives. The Bishops of Greece and Russia have declined. The Protestants of America are preparing a reply to the Pope; and it is reported that Prince Hohenlohe of Bavaria, is organizing a coalition against the Papal pretensions. In Europe, men represented by Guizot wish for a union of all who believe in the divinity of Jesus Christ, and the inspiration of the Scriptures, against those who deny these doctrines. Among the subjects likely to attract the attention of the Council, are mentioned the union of the Eastern churches with Rome; and the relation of the church to the modern state, especially with regard to the question of public instruction.

A **SERIOUS** crisis has taken place in the French Government. If reliance can be placed on the news from Paris, the Emperor, warned by advancing age and the recent turbulent demonstrations of the Paris-

ians has abandoned his hopes of perpetuating his dynasty in its present arbitrary form, and is about to adopt the only expedient which will save the succession to his son, viz., the formation of a partially constitutional form of government with a legislative body independent of the crown holding the ministry responsible to itself. M. Olivier, a prominent semi-liberal, is to be the prime minister in the new regime.

ITEMS.

A **DECREASE** of the public debt, of \$16,410,132.54, is shown by the June statement.

CHINAMEN are making application for admission into the public schools of Boise, Idaho.

A **DUTCH** engineer proposes to drain the Zuyder Zee for agricultural purposes. The government has ordered a survey to be made.

THE *N. Y. Weekly Review* says that Hepworth Dixon's *New America* has passed in various languages through forty editions.

It is announced that the Suez canal will be finished in October, but the official inauguration has been fixed to take place on the 17th of November.

A **PART** of the Ritualists of England, including Dr. Pusey, are ready to recognize the Pope as honorary president of the whole Christian Church.

THE *Mt. Pleasant Journal*, (Iowa) June 18, says: Mrs. Arabella A. Mansfield, after passing a very creditable examination, was admitted to practice law in the state of Iowa.

MR. **GEORGE** PEABODY has added another million dollars to the educational fund established by him in the Southern States. The annual income from the fund will now be one hundred and thirty thousand dollars.

REPRESENTATIVES of the great powers, at the solicitation of the Emperor of Russia, last year signed an agreement not to use bullets that will explode in the flesh. Copies of their declaration have been recently published by the British Parliament.

THE **HARVARD** Crew expected to sail from New York for Liverpool on Saturday the 10th, for the purpose of rowing against the Oxford Crew on the Thames. The men are said to be in excellent health and good training.

LITTLE is known authentically of the state of affairs in Cuba. The iron-clad "Centaur" had been dispatched to Santiago de Cuba, to inquire into the circumstances of the execution of a seaman named Speakman, who was captured and shot by the Spanish authorities notwithstanding his plea of innocence, and the interference of the American and British consuls.

THE news from the Great Eastern steamship, is up to Thursday night. She had then run 1,754 knots from Brest, and paid out 1,977 knots of cable. It was expected that the expedition would reach shoal water by Friday noon; at all events, so much of the cable has been laid that the expedition may be deemed a success, as no contingency so near the coast could delay its completion more than a few days.

TO CORRESPONDENTS.

A. Z.—We have no idea that the believers who formed the Apostolic Church degenerated into founders of monasteries, &c. On the contrary we know that they remained faithful until the Second Coming of Christ, when they were received into the invisible church—"changed in a moment, in the twinkling of an eye, at the last trump:"—as predicted by Christ and Paul. Whatever organizations of the Christian churches were found subsequent to that period, belonged to an apostate church represented by the foolish virgins whose lamps were found not trimmed at the coming of the Bridegroom.

J. H. D.—We know of no successful co-operative association to which we can refer you, nor do we know of any way to peace, except through the gospel of Christ. It certainly is not to be secured by any external surroundings.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communionism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system **COMPLEX MARRIAGE**, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Concurrence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.
P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 5 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row London, have our **HAND-BOOK OF THE ONEIDA COMMUNITY**, and the **TRAPPER'S GUIDE** for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.